

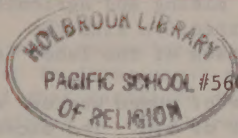
Japan Christian Activity News

PUBLISHED

BY NCCJ

Editor:

Shoji Tsutomu



ECCLESIA BUILT BY PEOPLE

Every Sunday more than 100 people gather together to worship God, but they do not want to be called a church nor do they have a full-time minister.

Seventeen years ago Ritsuzo YAGI and his family moved from the Brotherhood of St. Andrews, an Anglican retreat center to a new public housing development in Matsudo City, Chiba, which houses 123,842 families in a population of 394,793. They missed the community feeling that they had experienced before they moved to Matsudo. So they held open house in their apartment to build community and have good conversation. Soon this developed into a Bible study. Within a year one person in the group was baptized into the Roman Catholic Church and two people became members of the neighborhood United Church of Christ.

The Bible study group grew and divided into seven family life groups; each with its own program. In the beginning most of the members were women though the children had their own activities. At first the fathers hesitated to join in the meeting but they too opened up communication by drinking together while the other family members met. The meeting developed at the level of their own needs rather than conforming to the pattern of the church as people know it. Near this housing area the group rented a piece of land and started to raise vegetables. Then they built a meeting hall, simple yet big enough to hold 100 people, where they worship on Sunday. (Church facilities are not allowed in public housing developments.) With assistance from the local Anglican church they held communion services and preaching on Sundays, thereby strengthening the community of believers.

More than 2,000 people gathered at the annual community bazaar. It was a happy occasion with a young people's band, auctions, children's games and the sale of fresh vegetables. Fathers who came unwillingly with children soon made friends

through eating and drinking and they too became actively involved in the bazaar activities. The relaxed atmosphere developed new kinds of human relationships in the community. The restoration of human values which has started in individual hearts is developing into support for community action. The people in the Matsudo community meeting aim to spread the good news and extend their actions in the new city of Matsudo without calling themselves a church.



IN THIS ISSUE

ECCLESIA BUILT BY PEOPLE.....	1
REVISION OF THE LABOR LAW AFFECTING WOMEN IN JAPAN AND ASIA...	2
IMPRESSIONS ON CHURCH LIFE IN JAPAN.....	3
19TH KESWICK CONVENTION.....	7
JAPANESE ACTIVIST ON HUMAN RIGHTS SUFFERS ABUSES IN TAIWAN.....	7
ECUMENICAL ENCOUNTER PROGRAM.....	8
JAPANESE HUNTERS IN ASIA.....	8

THE CONTRIBUTING EDITORS:

Alfred BOETTCHER, Aiko CARTER, LaVerne KROEHLER, Cherie CRUZ, Cathy THOMPSON, KUSUNOKI Toshi, Helen POST, John REAGAN, David SATTERWHITE.

NATIONAL CHRISTIAN COUNCIL Room 24, 2-3-18 Nishiwaseda, Shinjuku-ku, Tokyo 160 Japan

NOTE: Permission to reprint is granted to all media provided that credit is given and a copy is sent to the editors.

REVISION OF THE LABOR LAW AFFECTING WOMEN IN JAPAN AND ASIA

Contributions of women workers toward Japan's industrialization, especially in the textile industry, mining and agriculture should be noted in connection with the present proposed revision of the labor law.

Before 1937 the number of women workers was larger than the number of men. The excessively long working hours under poor conditions for low wages became a serious social problem. The liberal forces of the government warned of the harmful physical effects of the women's poor working conditions on future youth eligible for military service. After a 40-year struggle for limiting working hours for women, the first "factory law" was established in 1911 and passed in 1916. However, the prohibition of all night work did not go into effect until 1930.

The law did not mean much in traditional Japanese society. It only remained as a symbol of Japan's modernization in order to be a showcase for other industrial nations. Actual working conditions were far out of step with regulations indicated in the law, and the women's work continued as before. But when Japan began dumping on the world market, the textile industry was attacked by international criticism.

The present labor law which prohibits women's all-night work and guarantees maternity rights for women, came about with the help of the occupation army after World War II. Before the implications of the laws really permeated the ranks of the 12 million women workers, in Nov. 1978, a labor research committee of the government released its recommendation for legal revision by lifting the prohibition on all-night work for women. This revision, instead of bringing about the equality of the sexes, only aims to acquire the cheap labor of women to increase profits for the companies.

From 1974 to 1975, 210,000 women workers lost jobs while 360,000 men were hired. Between 1976 and 1979, 1,170,000 women workers were hired as day laborers while 600,000 men were added to the work force as full-time employees. More than 65.5 percent of 12 million women workers are married women and a majority of them are part-time or day laborers, without the benefit of labor unions nor the protection of the labor laws. Although equality regardless of sex is guaranteed in the constitution, actually women's average

salary is 56.2 percent of a man's in textile factories 44.2 per cent of a man's.

The law prohibiting night work for women or for men under 18, with exceptions made for nurses, telephone operators, etc., between the hours of 10:00 p.m. and 5:00 a.m. is observed almost totally. Only a few small companies force workers to do night work against the law. Shift workers fill the 5:00 a.m. to 1:00 p.m. and 1:30 p.m. to 10:00 p.m. periods. Maternity leave is guaranteed by law. A total of 12 weeks, six before and six after delivery. A woman cannot be fired because of pregnancy, and upon request, a pregnant employee must be allowed light work. However, in actuality, because of psychological pressure, most young women are forced to resign upon marriage. A small number of pregnant workers continue to work and are protected by this law.

Among working women only 24 percent belong to the unions, but most of them are company unions which are not taking the role of protecting women's rights. Legal protection is necessary; suspension of the present laws for women prohibiting all-night work and limiting overtime will lower working conditions for both men and women for the sake of "equality" which is thereby emptied of any real meaning. If the protection provisions for women were to be abolished, textile, electronic food processing and precision instrument industries, which depend greatly on female labor (12 million workers) would be able to go into 24-hour operation. By changing the law, the same sad stories out of Japan's past, of women workers suffering the pains of all-night work, will be repeated.

This revision would not only affect women workers in Japan, but also other Asian women workers as well, since it would give bureaucratic administrators the legal sanction to oppress further the workers in the multinational corporations in Asia. Multinational corporations as a rule do not respect the labor laws of the countries they are in. Korea's labor laws are very comprehensive; yet the Japanese textile companies in Korea employ women workers under extremely poor conditions.

Forty-eight major women's groups in Japan made a statement opposing this proposal of the labor law revision. (See JCAN #545 Jan. 1979) They instead recommended the ratification of the ILO

(continued next page)

Labor Law cont....)

provisions 89 (regarding night work for women), 102 (guarantee of minimum social protection), 103 (protection of the maternity rights of women) and 111 (discriminatory treatment in jobs). The NCC Women's Association has also joined the Urban-Rural Mission Project team to support opposition to the revision of the law.†

A.Y.C.

IMPRESSIONS ON CHURCH LIFE IN JAPAN BY A FELLOW ASIAN

by Rev. Andar ISMAIL

(The Rev. Andar ISMAIL is Program Director of Samanhudi Lay Training Institute, an ACISCA related organization, in Indonesia. He visited Japan for 3 months on scholarship to study sociology at Doshisha University, Kyoto and was visiting professor at the same university. His Japan stay was sponsored by CCA and ACISCA.--eds.)

It is not possible for me to feel the whole body that is the Japanese church. I must be like a blind man feeling an elephant and trying to give a description of it. My impressions must be one-sided. But the experience of my visit to Japan --although only three months long--has been of great value for me and I felt that I want to share my impressions.

Pocket-size Churches: The Japanese deserve praise in many areas. One of these is for their ability to make big things small - small calculators, small cameras, small cassette recorders. Everything is pocket-size. Churches, also, are often small having only 20 or 30 people.

Japanese churches give an impression of simpleness rather than of splendor. The buildings are small, many of them resembling ordinary houses. The pulpits are small. The benches are small. Small is beautiful, and the small churches in Japan radiate a beautiful spirit like the house churches we read of in the New Testament. The atmosphere is friendly and personalized. There is a feeling that they are all considered members of a close union. There is a strong group consciousness among them. After the morning service members often eat the noon meal together.

The relationship within the church itself is very intimate. However, the relationship with other churches is quite different

The union within a church synod or council of churches is very distant. There is rarely an exchange of preachers or even a joint church activity. Financial help from a strong church to a weaker one is rare.

We must appreciate the fact that the churches in Japan use a pocket-size pattern. But that certainly doesn't mean that the horizons of the church must also be pocket-sized.

Free from Too Many Baptisms: If a church has twenty people in it, that doesn't necessarily mean that it has twenty members. It could be that only eight are members and the rest are permanent visitors. This is one of the unique features of the church in Japan. People will faithfully attend the worship service every Sunday, but they don't easily receive baptism and become church members. To them baptism represents a surrender, or a very meaningful promise; because of this, they are very careful about agreeing to it. In these churches there aren't any formal catechism classes. In fact, they don't have a standard catechism book, although the number of titles and the quantity of Christian books is amazing. Evidently, catechism is taught personally, from time to time. And this can go on for three or four years. During this time, the catechumen are given the opportunity to participate in church life. It is this participation that becomes the criterion for baptism.

All this is very different from most other Asian churches, where baptism is more or less regarded as a person's right after he has attended catechism classes for a stated number of months. This concept of baptism being somebody's right is foreign to the life of the Japanese church. Certain churches in Asia pride themselves on their rapid growth, wherein in one year hundreds of people are baptized at one time. Such churches evidently need to learn from the Japanese churches the understanding of the meaning of baptism. In the churches that grow so rapidly, there is an inflation of baptisms, when baptism is given easily after only a few months' instruction, without an actualization of the faith.

The Octopus Pastor and the Shrimp Pastor: What is amazing is that a church with only eight members will have a pastor. They can't imagine that in many other Asian churches, just the opposite is true: one pastor will have eight churches.

This is another unique feature of the churches in Japan: that each church, no matter how small, will have its own pastor. It's quite possible that the Japanese church has the highest ratio in the world between the number of pastors and the number of congregations. It seems that the Japanese pattern of thinking is that each church should have its own pastor, just as a school has its own teacher.

This pattern of thinking needs to be questioned and examined by the churches in Japan. Is it true that each church, no matter how small, really needs its own pastor? And is it true that each pastor has to work full-time for the church and therefore receive his total salary from the church?

A Japanese pastor has to be very clever at creating new forms of service. He has to find or create his own work. The pastor who is creative at making new forms of service will be both functional and very busy. He can become like an octopus with his hands everywhere. But the unlucky pastor who isn't clever at creating jobs for himself will just sit in a corner hunched up like a shrimp.

Evangelism Through Cooking Courses:

Although the churches in Japan have numerous, well trained, and able pastors, the presence of foreign missionaries is evident. Some of them work with the Japanese pastors in the field of theological education, working in an urban industrial mission, serving the disabled, and so on.

There are other missionaries who work directly with the people, whom they hope to evangelize. One common method that a missionary will use to approach the people is to build a small church. When the building is finished, there isn't yet a single member. However, he then starts an English conversation class and his wife starts a cooking course. Through these courses they thus have contact with people in the area. One and then another will start coming to the weekly service. Probably that's the safest and the fastest way of reaching the people. The Gospel is brought through English courses and cooking courses.

The fact that there are missionaries from other countries, although the Japanese churches aren't lacking manpower, is a healthy sign. Their presence is a sign of the universal church and a

sign that the life of the church goes beyond the boundaries of race. But it's unfortunate that practically all the missionaries are either Europeans or Americans. This can give the impression that Christianity is a Western religion, or that the Japanese church only respects the white person.

It's time that the churches in Japan began thinking of also inviting missionaries from other churches in Asia. It could happen that missionaries from a young Asian church could give encouragement to the churches in Japan.

A Bonsai Church? A newcomer to Japan will quickly realize that the Japanese are very fast in everything they do. They walk fast. They work fast. However, there are two exceptions, two things that take a long time in Japan. The first one is the Tea Ceremony. And the second is the growth of the church.

Of course, the life of the church can't be measured merely by the increase in membership. However, if that growth indicates slowness, doesn't that indicate a need for the church to re-evaluate its methods of work. It's definite that the slow growth of the Japanese church is not caused by stress or by obstacles. Compared with other Asian churches, the Japanese church now enjoys many advantages. It's relationship with the government is good, and the Japanese church is in the midst of a community that is tolerant toward the church. In other Asian countries, people are often afraid to accept the gift of a Bible. In Japan, Bibles are openly sold even in general bookstores.

The openness toward Christianity also shows up in Sunday School. A church that has only eight members can have a Sunday School with eighty children, sent by their non-Christian parents.

The fact that in Japan three million people claim to be Christians, whereas not more than half that number are church members, also indicates that Christianity is not a religion that is shunned by the Japanese. Also, surely it must be unique that nearly two-thirds of the theological students at Doshisha are not Christians. Now the problem is, are all these unique features just mentioned really being used by the church as an opportunity for the giving out of the Gospel?

The fact that there is no opposition or obstacle toward the church certainly gives tranquility and freedom of action to the church. But on the other hand, such tranquility can also cause the church to be too much at ease. It lives safely, without many challenges. The result is that it has little spirit to struggle. It's too protected. It's like a bonsai tree in a house that will grow slowly; or does it feel called to be a bamboo tree in a free realm that will grow much faster, both in quantity and in strength?

Needed: A Theology of the Yen

In the business world Japan is extraordinary. Just two decades ago it was the greatest borrower from the World Bank; now it is one of the three greatest givers of loans. If there is such remarkable management ability as that, why isn't it also put into practice by the Christians to develop the power and the working funds of the church? Compared with some other Asian churches, relatively speaking, the offerings in Japanese churches are low. Is this because the church members are not trained to be conscious of the need for giving? Or is it that they unconsciously have gotten used to the idea that churches must make do with the bare minimum?

It is likely that this is one of the weaknesses of the church in Japan: there is a lack of consciousness of stewardship and poor management of both power and funds. Perhaps this is a challenge for the Christians in Japan to develop a new theology, a theology of stewardship and a theology of the Yen.

On the Side of the Weak

In contrast to many other Asian churches, Japanese church members come mainly from the educated people and the middle and upper class groups. Church members who work as common laborers are a very small group indeed. But it's very interesting that several Japanese Christian groups feel deep concern for the common laborers.

Kansai Urban Industrial Movement has had valuable experiences in pioneering a ministry among the laborers. Several pastors have led the way in making approaches to the laboring forces in various ways. There was a pastor who worked as an unskilled laborer in a steel factory, another who worked as a miner, still another who involved himself in the world of labor unions. Another pastor formed groups who met during their lunch hour at the factory. And still another pastor succeeded in championing

the rights of some unskilled laborers who were not yet in a union, by approaching the management on their behalf.

One thing that other churches need to learn from the Japanese church is how to make simple but effective appearance in the middle of the industrialization problems by giving a Christian ministry to the laborers. What is very sad, however, is that these ministries are far from being integrated into the total life of the church. Just as in a sumo match which thousands of people attend, but there are only two people who actually wrestle, so it is with many of these ministries, where only a small group does the actual wrestling while the vast majority of churches are merely spectators.

Meetings That Result in Dialogue

Several lay training institutes have been formed for this purpose. Nippon Christian Academy has built two centers: Oiso Academy House, and Kansai Seminar House. Furthermore, there are several institutes such as Keiyo Culture and Education Center, which is based in Keiyo Industrial area. Also, there are several YMCAs (evidently the Japanese YMCA is a strong organization) and several youth and student centers that also do work with dialogues in social concern. But the problem is, do the churches in Japan really utilize the benefits of the presence of those institutes? If not, the laymen who take part in those programs will become merely individual fighters whose struggles are not integrated into the church.

The Japanese Church: a Younger or an Older Brother?

The church history book that was used when I was in theological school devoted forty pages to the Dutch church and only two pages to the Japanese church. But that wasn't too bad. There were only four sentences regarding the Philippine church, two sentences regarding the Malaysian church, and only half a sentence regarding the Thai church.

It seems that the imbalance doesn't happen only in Indonesia, but also in other churches in Asia. We are told to get to know our mother churches in Europe or America more than our neighboring churches in Asia. The result is that we neither know nor understand very well our neighboring churches here in Asia. Fortunately the CCA News comes every month.

(continued next page)

It is unavoidable that this symptom has also hit the Japanese church. The result is that the churches in Japan are closer to churches in America than they are to their neighbors in South or Southeast Asia.

But for the churches in Japan, this causes another danger. The problem is that Japan is one of the advanced countries, along with America, England, Germany and several other countries. With the exception of Japan, all those advanced countries are Western. Therefore it is understandable if slowly, unconsciously, the Japanese begin to feel more Western than they do Asian. In the areas of education and prosperity, Japan is not in the line-up of Asian countries, but is now in the midst of the Western countries. The phrase, "Japan and Asia," as though Japan were not part of Asia, indicates a bit that this is unconsciously becoming a fact.

What can the churches in Japan do about this? The Japanese church can assume the role of conscience that stirs up the concern of the Japanese populace toward the millions of people in South and Southeast Asia who live on only 50 yen a day. Furthermore, the churches in Japan can give an example to the populace that they are conscious of living in an Asian context.

Several churches in Japan are already doing this. A number of missionaries (doctors, nutritionists, pastors) from Japan have been sent to Nepal, India, Sarawak, Indonesia, and so on. In fact, a while back a Japanese pastor helped in a church industrial mission in Egypt. Several times Japan has given her best sons to work in the ecumenical circles. Several institutes have conducted study tours to visit various church ministry projects in Southeast Asia. Also, several institutes have given opportunities to church workers from South and Southeast Asia to receive training in Japan.

Each effort like that represents an important step in bridging the gap between the Japanese church and other churches in Asia. Unfortunately, all those efforts can be counted on the fingers of one hand. Actually there is a great deal that could be done by the Japanese church for and with the other Asian churches.

Churches in South and Southeast Asia are placing great expectations on the Japanese churches. But it seems that most of the

churches in Japan do not yet feel called to take a greater role in Asia. The thing that needs to be considered by the churches in Japan is, does the Japanese church feel itself to be merely a younger brother of the American church, or is it an older brother to other Asian churches?

Conclusion

Learning to know the churches in Japan was fascinating. Using the symbol of a bride--the Japanese church is a lovely bride in an enchanting kimono, but who appears in the midst of the guests (read: the populace) very modest, feeling a bit bashful, doubtful, and not very sure of herself. Using the symbol of a servant--the Japanese church is a servant who works diligently and quietly. Using the symbol of the ten virgins waiting for the bridegroom, the Japanese church would be included in the five wise virgins, because it always thinks ahead and is cautious before taking a step.

Using the symbol of a prophet, the Japanese church is Jonah, going to the West (read: America) when it should go to the South (read: other Asian countries). Using the symbol of a pilgrim, the Japanese church is a pilgrim who is wealthy both in suffering and in hope. Using the symbol of a brother, the Japanese church is a person who is highly estimated by his brothers, but always underestimates himself.

And finally, if there is one thing the Japanese church needs, it is the unceasing prayer support from each of us.



JAPANESE ACTIVIST ON HUMAN RIGHTS SUFFERS ABUSES, 84 DAYS' DETENTION IN TAIWAN

by OOSHIMA Kōiti

(Rev. OOSHIMA Kōiti is a retired minister active on human rights issues related to Taiwan--eds.)

Japanese Christian activity supporting social justice and human rights movements in Asia has been especially active on Taiwan recently following massive arrests, torture and trial of eight defendants connected with Formosa Magazine following the "Kaoshing Incident" which the eight were accused of instigating a riot. (See JCAN #559 Mar. 21, 1980).

WATARIDA Masahiro, member of a citizen's group formed to seek the release of political prisoners in Taiwan (in which several Christians are active) was himself arrested Dec. 21 after 3 days detainment at the Taipei International Airport.

The report was that Watarida was suspected of espionage and for assisting the illegal escape (?) of SHI Ming-te, well-known democratic movement leader in Taiwan. Then, the authorities charged him as a party to the "Kaohsiung Riot." However, three weeks later, the Garrison Commander announced a list of detainees and added that Watarida, a Japanese youth, was still under investigation for other matters and that he was not directly involved with the Kaohsiung incident. At last, he was deported from Taiwan with a three year suspended sentence, arriving in Japan on Mar. 13 after 84 days detention.

On March 18, Watarida revealed at a press conference that he was tortured and that he was forced to sign a "confession" written in Chinese. Though he had little knowledge of Chinese nobody explained the text to him in Japanese. He was told not to reveal the fact that he was tortured and asked to inform the Kuomintang regime about both Taiwanese and Japanese activity in Japan.

The citizens' group asking for Mr. Watarida's release formed on Feb. 25 and which included MORITA Soichi, a Catholic lawyer, as chairman of this group, received wide press coverage.

In the course of the movement the citizens' group discovered a strange attitude of the Japanese government toward Japanese-Taiwanese relations. That is the gov-

ernment refrained from complaining to the Taiwanese government under the pretext that Japan has no diplomatic relations with Taiwan. Yet the passport issued by the Japanese government describes its validity in "all areas except North Korea." Obviously it is valid for Taiwan. The American Institute of Taiwan, a non-governmental liaison organization for U.S.-Taiwan relationship, sent a mission at the request of the Department of State in January to investigate the situation of the families of the detainees in Taiwan. The Japanese government however, is aloof about human rights affairs in the land it colonized for 50 years, even if it involved one of its citizens.

19TH JAPAN KESWICK CONVENTION

The 19th Japan Keswick Convention was held at Hakone Kowakien, Feb. 26-29, 1980. Nearly one thousand people registered for this annual time of spiritual renewal. Among these were 47 foreign missionaries whose coming was almost entirely subsidized by an offering of ¥600,000 (\$2,500) given for this purpose by those who attended last year's convention. Again this year a similar amount will be set aside from the total offerings given to make it possible for fifty or sixty missionaries to attend this spiritual oasis next year. The 20th Convention is scheduled for Feb. 24-27, 1981.

The speakers this year were Rev. George Duncan from England, Canon H.M. Arrow-smith of Australia, and Rev. C. Park of Korea. These men also ministered in the Sapporo and Osaka conventions.

Dr. Paul Rees, who has ministered on several occasions at Japan Keswick will be one of the foreign speakers at next year's convention.

-Harold I. JOHNSON

ECUMENICAL ENCOUNTER PROGRAM

Seven teams of Japanese clergy and lay persons from a variety of walks of life have participated in ecumenical encounters in North American churches and communities during the past six months. Accompanied by bi-lingual English/Japanese interpreters, and sponsored by the Tohoku Conference of the United Church of Christ in Japan (Kyodan), they have been deeply involved in two-way sharing of faith and spiritual gifts from British Columbia, Canada, and Washington down the west coast to southern California and parts of the midwestern United States.

For three weeks the teams, consisting of small groups of men, women and youth from both rural and city areas went to North America as missionaries to confront Americans with their unique insights and understanding of the gospel. They went as learners open to new insights and approaches to evangelism, social action, pastoral care, education, stewardship, etc. As bridges, they tried to serve as links to bring people closer together, and as partners with North American Christians, they were seeking ways in which joint mission in Japan, North America and the world could be furthered in the future.

Their activities have included speaking in churches and community organizations, slide presentations on Japan and the Japanese church, and observation of various aspects of church and community life. As the program draws to a close, the teams report meaningful observation and dialogue on a wide variety of subjects; justice for women and other minority groups, problems of the aging, and handicapped people, military build-up, and other social concerns. One of the receiving pastors writes, "I am convinced that our congregation is more sensitive and committed...It was a very positive experience."

L.R.K.

JAPANESE HUNTERS IN ASIA IRE ECOLOGISTS

"Freedom" is the name of the game for Japanese hunting fans who are frustrated by the increasingly strict controls on hunting and the possession of guns in this country. A growing number of hunters are travelling abroad, particularly to neighboring Asian countries, on package tours.

Thousands of Japanese hunters enjoy shooting pheasants on Cheju Do in South Korea

every year and many others travel even as far as Siberia in the north and New Zealand and in the south to satisfy their thirst to hunt animals. These tours are arranged by travel agents, who often include night entertainment for the participants. In Cheju, for instance, one can go out hunting pheasants during the day and "kisaeng" playmates at night.

The Philippines has recently emerged as a new destination for Japanese hunters. To attract Japanese visitors, the country has opened up three zones, including Luban Island, for free and limitless hunting activities. The Philippine officials believe that this project will help boost their tourism industry, which is now the country's number three dollar earner.

The program is being sponsored by the World Safari Club in Ginza, Tokyo, in cooperation with the Philippine Government. A club spokesman told this reporter that Japanese hunters will eventually help decrease the number of wild animals which are damaging local crops. He said that the ecological balance in the region would not be affected. According to the club about 200 hunters will visit the Philippines this year.

Environmentalists here, on the other hand fear that inexperienced hunters may accidentally shoot rare animals facing extinction, such as the monkey-eating eagle. They claim that a survey should be made before allowing hunting there.

Moreover, they predict that the hunters will bring their game back home after stuffing it. Japan is notorious as a "paradise" for smugglers of stuffed animals. To mitigate mounting international criticism, the Government has finally begun preparations to ratify the Washington agreement on wildlife protection.

A representative of the Wildbird Society of Japan warned that if rare birds were shot down the matter could be taken up at the International Union for the Conservation of Nature and Natural Resources (IUCN) for discussion.

by NAGASHIMA Masayuki
Asahi Evening News